

A *4*
FRUITFVLL SER-
mon preached in a right
Honorable audience, treating
wholy of Affliction, both inward
in mind and outward in bodie,
with the end and use of the
same, as wel in the
good as the
bad.

The parts of this Sermon doe ap-
peare in the proceffe.

By W. Chub Minister.

Published at the instance
of the hearers.

Imprinted at London
by Iohn Iackson.

1587



TO THE RIGHT HONORABLE SIR WILLIAM POVLET Knight, Lord S. Iohn, Earle of WILSHIRE, Lord Lieutenant of DORSETSHIRE and HAMSHIRE, and MARQUES of WINCHESTER: *W. C. M. V. B. Minister wisheth*

all grace from God in the happie preservation of bodie and soule, with the continuance of all felicitie.

IF my labours were so choise (Right Honorable, and mine approued good Lorde) as coule anye waies match the estimation of your Honor, or if my continuall wishes and hartty desires were so available as your Honorable deserts and manifold good turns, I should rest peaceably contented: but forasmuch as my slender abilitie is such, as can neuer answere your L. great friendship; and my hope so far off, as neuer can discharge your L. deserued fauour; I cease not onely amazedly silent, but also pitifully sorie: Yet deliberating vpon your L. courteous, and fauorable acceptation (alwaies offered vnto the meaner sort) I am encouraged in token of my thankfull and faithfull hart, to giue your Honor a poor & vnskilful Sermon,


lately preached at *Tedworth* before the Right honorable the *Ladie Marques* your wife, your Honorable daughters, your friends of worship, & your louing household. Which I present not to your Honor as a rare thing, or of the greater value bicause it is penned for the Presse, but partly at some of their earnest desires that were present, and chiefly to make it a signification of that hartie good will and grateful affection I owe your L. which I would to last so long in memoriall, as my selfe and my poore familie haue occasion to vse your L. great fauour, already assured to our continuall comfort and stay. And forasmuch as your Honor hath alwaies giuen me the louing and willing hearing of many my Sermons, I haue beene prouoked the rather to giue that from my pen, which your L. hath esteemed from my mouth, as the last potion and pill, I hope, of your long sicknes, that you may be restored both in bodie and minde: humbly beseeching your Honor to giue me the intertainment and perusing thereof, which intreateth of no excellent matter, but onely vpon Affliction in general, with the reward thereof: knowing that as your L. hath painfully ouerpassed your bodilie affliction, so you will most thankfully accept your spirituall solace, and take your sicknes as the onely token of Gods inestimable loue, who doth exercise his goodness vpon his beloued by some sweet crosse, to keepe them in the limits of his knowledge,

border of his feare, and castell of his safetie. Who stretching out his blessed arme vpon you, & exalting your L. aboue your fellowes, hath reserued you to behold both the eies of his continuall mercie in fauour with reward, to reioice; and the scourge of his continuall hand in iustice with rigor, to feare; from the which regarde I knowe your Honor hath not onelie professed a true and perfect zeale in religion to me, but this the worlde receiueth from you *in facto*: to wit, true obedience to the estate, vpright iustice, regard of the Common-welth, humilitie, loue, care & willingnes to pleasure al men: I wil not speak of your excellent knowledge and wisdom, bicause the testimonie thereof is alreadie extant as well in the countries report, as in your painful trauels imprinted; beside the great volumes of your hand writing, which being not yet made knowen to the world, I haue both seene and read to my admiration: All which fruits I knowe cannot come from a barren tree, nor from a dead stocke. Heerein my good Lord, as you doe obserue your creation (which is woonderfully wrought by God, and continued by his louing handy protection) so you do establish the credit of your progenitors, being both Honorable, wise and faithfull; and also shew your selfe a president to your posteritie. For the continuance whereof I will hartilie praie, especially being thereunto mooued by the present occasion of pinching penurie among

mong the commons, that you may attaine
 the goale and marke which is Christ Iesus (by
 whose bloodie stripes we are saued) who is set
 before vs, and woon not by the prime runner,
 but by the continuall running, not by him
 that offreth, but by him that obtaineth, which
 I doe not offer vnto your Honor in respect of
 teaching, but in regard of mine owne profes-
 sion: distributing to all men that, which I
 knowe will be of all men the more desired, in
 that they shall participate with so noble a
 Peere as your Honor is. But now my good L.
 I surcease the certificate, though I neuer end
 the certaintie of my hartie good will, besee-
 ching your L. to take it in good part. And so
 I most humbly commend my selfe vnto your
 Honor in hartie and continuall praiers to
 God to blesse you and all your Ho-
 norable stocke, with all hap-
 pines both of bodie
 and soule.

Your Honors most bounden in the Lord,

WILLIAM CHVB Minister.


 To my very louing friends the Gen-
 tlemen, Yomen, and seruants of
 my Lord Marques.



THAT which was of some of you
 heard, and of some of you desired, is
 now giuen vnto you al, with as much
 good will as I vse to bestowe my gifts
 on my welbeloued friends, trusting
 that I shall not lose my hope and ex-
 pectation of your friendly acceptation. Whereunto I
 am the rather pronoked, bicause I haue continually
 seene that you haue beene willing and desirous to
 heare my sermons, not doubting but your towardnes
 doth breede some frutes and perfection in the fauor
 of Christian religion, which ought to be exercised
 and vsed of vs all. But this I must tell you by the way,
 that such as will heare Sermons to make themselues
 fruitfull in Christianitie, must obserue this short or-
 der: First, that they haue a desire vnto it; secondly,
 that they increase their knowledge in it; and third-
 ly, that they perseuere and continue therein during
 their life.

He that will order his desire must first consider
 of his inclination, for euery man hath naturally an
 inclination vnto euill, howbeit, it is not so hot in some
 as it is in other some, which inclination desireth al-
 waies to be satisfied: now forasmuch as the pagans
 and painims saw it, and the operation thereof not one-

Three
 things re-
 quired in
 Christia-
 scholler.

Desire.

To the Reader.

ly to distemper the minde, but also to charge the conscience, they had no other perswasion, but to say, as Tullie reporteth: Pareat appetitus rationi: Let appetite (or the thing which nature desireth) giue place to reason: and as Horace saith: Rule thy minde, least thy minde haue thee at commandement. For as the inconueniences of nature bee manie, and in many doe many waies worke manie horrible sinnes, to the great grieve and burthen of conscience, procuring the wrath of God and our owne punishment: So ought we that are Christians (considering our owne estate in calamitie) to be of the same minde that captaines, slaues and prisoners be of, to desire (not the continuance or maintenance of thraldome, but) libertie, or as an hungrie or emptie bodie, to desire naturall sustenance, which godlie appetite or desire was in the Prophet Dauid, when he said: Euen as the Hart desireth the water brookes: so doth my soule long after thee O Lord. And after that you haue settled this inclination and desire in your minde, then must you presently seeke for satisfaction which is knowledge. This knowledge which I would wish vnto you standeth not in the excellencie of words, nor in the varietie of toongs, nor yet in the profoundnes of faculties, but onelie in the sauer and taste of Gods holie word, which you must attaine vnto by hearing the messengers of God, and reading his holie word; as you shall finde in the Epistle to the Romanes. From which knowledge (gotten as I said by hearing and reading Gods word) proceedeth many good fruites, especially faith, which worketh the perfect assurance of saluation giuen vnto

owledge

ap. 10.
sc. 84

to vs in the blood of Iesue Christ, and by none other
means; it doth also worke in vs a further knowledge,
namely, repentance, and the true beholding of our
forwardnes in sinne, with a sorrowfull returne vnto
the mercie seate of God with amendment of life; it
worketh in vs true deuotion, perfect charitie, unfein-
ed obedience, and the full uniting of our selues into
a Christian societie of Saints, with so great a delight
that we should be changed, as the Apostle saith, from
our carnall and worldly shape, to frame our minds like
vnto our forerunner Christ Iesus, alwaies running
vnto the same goale & mark. And for that occasions
sake we should learne the third lesson, which is perse-
uerance, that after we haue purged our bodies from
ignorance, filthie fantasies, doubts, worldly prouocati-
ons, and carnall desires, we may bee prepared with a
fresh stomacke and a well dieted courage to run the
rest of the race of our life in continuance, not in tur-
ning backe, knowing that he which goeth to the mark
winneeth; and not he which turneth backe, waxeth
wearie, or staieth. And though manie blocks be laid
in the way, namely trouble, or affliction, which doe
make the hart heauie, or the prolonging of Gods
helpe, which happeneth to many for their triall: yet
(I saie) be of a stout courage, and leape ouer these
blockes. For happie is he, as our Saniour saith, March. 10.
which continueth vnto the end, for he shal be
saued: and as one of the learned fathers saith
Though all vertues run together, yet perseue-
rance winneeth the garland. This excellent ver-
tue of perseuerance is that which indeed doth not on-
ly trie the Christian, but also maketh him complete &

raier.

Hypocrisie.

Matth. 23, 23

Temporality.

Matth. 13.

for he that desireth well, and knoweth much may not
be a good Christian, but he that desireth well, know-
eth much, and continueth therein by a godlie exercise,
he undoubtedly is the true Christian; who is relieued
and maintained by praier, and vsing the sacraments:
by which two exercises the conscience is quieted, the
soule comforted, and the whole man erected and
strengthened. For as by continuall and hartie praier
we haue our free accesse vnto God, and his fauorable
acceptation: so by vsing of the sacraments we partici-
pate with the benefits of Christ his passion, we be one
with Christ and Christ with vs, we are sealed with
the marke of redemption, which in some men to their
great hinderance and condemnation is abused by two
notable marks, namely, Hypocrisie and Temporalitie.
Hypocrisie in that they dissemble the thing they nei-
ther esteeme nor reuerence, as the Pharisees in whom
was found as much godlie profession as could be requi-
red: for they obserued the lawe, they fasted often-
times, they praied, &c. but our Sauour Christ cal-
led them hypocrites and dissemblers, saieng: They
omitted iudgement, mercie, & fidelitie. Tem-
poralitie in that they are in their profession but for a
time, or a small season, as we see a great manie in
these daies hote in running to Sermons and hearing
lectures: but in a small time they haue done, which is
a lamentable token of a barren ground. Our Sauour
Christ speaketh of such in the Gospell, wherein he
sheweth of the nature of the ground where the seede
is sown, amongst all, That seede (saith he) which
was sown in the stonie ground tooke roote
with ioie for a smal season, but as soone as the
storme

To the Reader.

storme of tribulation or persecution happened it withered. The God therefore of all comfort so blesse you in his truth, that you may haue a godlie desire to knowe him aright, and when you haue knowledge in him, that you and we all may so continue, that in him we may make a godlie and blessed end,
Amen.

Your faithfull friend and

wellwiller in the Lord,

W. Chub Minister.





Lectori beneuolo Guil. Ch.

*Hæc coëunt mecum, nam sunt exilia, lector,
Ne maiora meis viribus ergo petas.*

Idem Zoilo.

*Hæc coëunt mecum, nam sunt exilia: paruum
Quid laceras? agnum dilaniare lupi est.*



Affliction.

Rom. 8, verse 18.

I account that the afflictions of this present time are not woorthie of the glorie which shall be shewed vnto vs.



Thence the disobedient fall of Adam procured by the subtilty of sathan, the whole generation of mankind descending frō Adam haue diuers waies tasted Gods curse laid on them for sinne: insomuch that none hath escaped some sauoz of calamitie, either in the anguish of his minde, which is wonderfull; or in the state of his bodie, which is miserable; or else in the haps of his life, which is mutable: So that man cannot either in the originall, or continuance of nature auoide some one infirmitie or other. It is to be vnderstood that the diuine prouidence hath so ordained it, not only because man should looke into his present life to consider the disease procured, and maintained by himselfe: but also to be in loue with the consideration of a better life, procured and purchased by Christ Iesus; because bitter and soluer things doe oftentimes moue the appetite to desire, and be in loue with sordid and pleasant things, yea and commonlie in

in diseased bodies the ministring of bitter and vnſauorie potions by the Phyſician doth the better procure a ſound bodie. And as that ſiluer is fineſt that hath paſſed through fire; and that land moſt fertile, that hath bene often fallowed: euen ſo that man is commonly founde moſt fruitfull in all godlie conuerſation, which hath bene ſeuered from the affection and delite of this preſent worlde (which is a moſt vile and groſſe drolle that polluteth the good and rich treaſure hidden in our immortall ſoules:) which by the filthie and corrupt affections of the fleſh and worlde doe make vs in thew like vnto a lumpe of filthie claye and drolle, which couereth pure ſiluer.

Wherefore that we may ſee our ſelues in this preſent life with a ſpeedy redreſſe, and be affected the better with an eſtate that is perfected and full of bliſſe, which remaineth and is aſſured vnto vs by Chriſt Jeſus, God hath left vnto his Church a ſweete fallowing and currieng of our weddie grounds, in charging it with an eaſie and louing correction, in which we ſhoulde not deſpaire, but repaire our ſelues: conſidering that it doth not onely in this worlde weede out of vs bad affections, and prepare vs to good and fruitfull works, but alſo in the worlde to come aſſure vs of a far moze excellent and bliſſefull eſtate than this preſent life can yeld vs, as the text cited befoze vnto you declareth. In the which the value of a moſt excellent thing is aſſured vnto vs by the examining of a miſerable
and

and afflicted life. Wherefore that the eyes of our minde may be the clearer to beholde, and our harts the purer to affect the same which shall be spoken vpon this text: Let vs most humble pray, &c.

Out of this text speaking of the affliction of this life, and the ioy of the life to come, delineated vnto vs by way of estimation, that is, by measuring a miserable worldly life, with the value of a great ioy that shall be revealed to vs, I gather these obseruances:

First, what affliction is.

Secondly, how it is commended.

Thirdly, how it is commanded.

Fourthly, that it is fruitfull.

Fiftly, what are the afflicted parts in man.

And last of all the counterualue of the ioy of heauen.

I will not vse the definition of Scholemen, as concerning the verie word, Affliction, which doe affirme that it is a beating of one downe to the ground, but I will vse the very signification of the word as it is expessed in the holie scripture, which working diuersly in mankinde, both manifest vnto vs a most fruitfull and comfortable doctrine. First, I reckon it the very husbandry of God, to make fruitfull in his Church; praier, humilitie, & diligent serching out of God: which three vertues how excellent, necessarie and commendable they are in the life of man, is

What affliction is.

Husbandry of God, to ripen Praier, Humilitie & seeking after God

not

im. 5, 13.

ai. 26,

5, 17.

humilitie.

deut. 8, 2, 3.

ecl. 1, 13.

eccl. 3, 10.

ament. 3.

erf. 19, 20.

not vnknowne vnto euery good Christian, as
 appereth in the Apostle James: Is any among
 you afflicted, let him praie? And as the prophet
 Esaie saith: Lord in trouble haue they visited
 thee: they powred out a praier when thy cha-
 stening was vpon them. Like as a woman with
 child that draweth neere to the trauell is in
 sorrowe, and crieth in hir paines: so haue wee
 beene in thy sight O Lord. And as praier by
 this husbandrie of Gods affliction doth waie
 greene and fresh in the Church of God, euen so
 humilitie being an excellent vertue doth flourish
 by this good husbandrie, as appereth in Deutr.
 & in the booke of the preacher: I haue giuen my
 hart to search and find out wisdom, by all
 things that are done vnder the heauen, this
 sore trauell hath God giuen to the sons of me
 to humble them therby. And as he saith in an
 other place: I haue seene the trauell that God
 hath giuen to the sonnes of men to humble
 them thereby. And as Ieremie in his Lamen-
 tations saith: Remembring mine affliction &
 my moorning, the woormwood and the gall.
 My soule hath them in remembrance, and is
 humbled in mee. And bicause these vertues,
 namely praier and humilitie, shall not sterue,
 or remaine for an ignorant reaper, or be wasted
 in idolatrie, it hath pleased that good husband-
 man (I meane the omnipotent) to make a third
 companion in the tillage of affliction (that nei-
 ther praier nor humilitie may either be coun-
 terfeited or improper) and that is the true sear-
 ching

thing out of God, as one from whome we must
 acknowledge al our benefits receiued, and vnto
 whom we must shew our selues thankfull, and
 by whom we haue our only succour and preser-
 nation. This vertue of searching out of God by
 affliction appeereth in the booke of Chronicles: Searching
out of Go
 Whosoever returned in his affliction to the 2.Chron.1
4.15.
 Lord God of Israell and sought him, hee was
 found of them. And againe: Al Iudah reioiced
 at the oth, for they had sworne vnto the Lord
 with all their hart, and sought him with a
 whole desire, and he was found of them. And Deu 4.30,
31.
 as Moses saith: When thou art in tribulation,
 and all these things are come vpon thee, at
 the length if thou returne to the Lorde thy
 God, and be obedient vnto his voice (for the
 Lord thy God is a mercifull God) he will not
 forsake thee, nor destroe thee, nor forget the
 couenant of thy fathers, which he sware vnto
 them. Wherefore that Gods tillage may haue
 his season, and his season bring forth the fruit-
 full haruest of prayer, humilitie, and searching
 out of God: Let vs not onely embrace Gods cor-
 rection howsoever and whensoever it be laide
 vpon vs most louingly and patiently: but also
 carefully endue our selues as the prophet Je-
 remie saith: To breake vp our fallow grounds, Jer.44.
 and not to sowe among thorns: wherby these
 fruits may the better appeere in our liues and
 daily conuersations.

Secondly, I reckon affliction to be the out-
 ward seale and badge of Christ, laid vpon vs as Badge of
Christ.

Cor. 4. 8,
10, 11.

Heb. 2. 10.

Reuel. 7.

Jer. 14.

Jer. 16, 17.

a marke to knowe a good Christian : as Saint
 Paule saith : Wee are afflicted on euerie side,
 yet are we not in distresse, in pouertie, but not
 overcome of pouertie ; we are persecuted, but
 not forsaken ; cast downe, but we perish not ;
 euerie where wee carrie about in our bodie
 the dieng of the Lorde Iesus ; that the life of
 Iesus might also be made manifest in our bo-
 dies. For we which liue are alwaies deliuered
 vnto death for Iesus sake, that the life also of
 Iesus might be made manifest in our mortall
 flesh. And in the Epistle to the Hebrewes it is
 said : It became him for whom are all things,
 and by whom are all things, seeing that hee
 brought manie children vnto glorie, that hee
 should consecrate the prince of their saluati-
 on through affliction. In Saint John his Re-
 uelation, where mention is made of the sealing
 of the seruants of God, out of all nations and
 people, with the expression of their long white
 robes, it was demanded what they should bee
 which were so attired : and it was answered ;
 These are they which came out of great tribu-
 lation. And for their better comfort, and for the
 consolation of all the afflicted in Christ Iesus, it
 was said in the same chapter ; They shal hunger
 no more, neither thirst anie more, neither shal
 the sunne light on them, neither anie heate :
 for the Lambe which is in the midst of the
 throne shal gouerne them, and shal lead them
 vnto the liuelie fountains of waters, and God
 shal wipe away all teares from their eies.

Thirdly,

A Sermon of affliction.

Thirdly, I account affliction to be a sounding of the depth of our consciences, forasmuch as our consciences being a secret hidden vessell within our bodies, is many times surcharged and polluted with many sinnes, which outwardly wee behold not, especially in felicitie; and inwardly we feele not, touched with any maner of guilt; vntil such time as the searcher commeth, which is affliction, which driueth vs oftentimes not onely to breake open the doores of our consciences; but also to powze out either the filth thereof, or to examine the cause thereof: as Pamphilus in Terence being but troubled with his fathers doubt, could not but descend into the examination of himselfe, and saie; *Quid feci, comerrui, aut peccavi, pater?* What haue I done, deserved, or offended, O father? Which silly example of Pamphilus though vnworthy to be removed from a heathen comedie, to be placed in the discourse of diuinitie: yet we see that euerie one like vnto him either chargeth, examineth, or cleareth his inward cogitations and conscience vpon the taste of a small affliction. Which course is not onely requisite, but also required euen of all the godly. The same was verified in the men of Beth-shemesh, who looking into the Arke of the Lord (which was permitted but onely to Aaron and his sonnes) were slaine so many of them, as amounted to the number of fifty thousande threescore and ten men: the residue that were left aline, descending into their owne harts saie; Who is able to stande before this

Searching
or sound-
ing of ou-
conscien-
ces.

1. Sam. 6,

Judg. 10.

holie Lord God? And to whom shall hee go from vs? The most excellent example of the histories of the Israelites in diuers places of the scripture confirmeth the searching of an afflicted conscience, as among other places appeareth in the booke of Judges, where the children of Israel forsaking their true God fell into idolatry, insomuch that God his wrath was kindled against them so farre, that he deliuered them vp into the hands of the Philistines and Ammonites: where they were bereed and oppressed the space of 18. yeeres: in the continuance of their torment, they cried pitifully vnto the Lord, saying; We haue sinned against thee, and doubling this their complaint vnto the Lord, in the end the Lord had compassion on the miserie of Israel. Many such examinations of their consciences they had when they were afflicted with famine, thirst, serpents, frogs, lice, caterpillers, pestilence, &c. which presently vpon their examination altered and bettered their estate.

Ray and
conuersion

Fourthly, Affliction is not onely the meane to stay a life that is prone and forward to all kinde of wickednes and sinne: but it is also a cause of conuersion or turning backe againe from going forward into the course and way of abomination and perdition: as appeared manifestly by Baule, who treading the way of pretended persecution, was interrupted by blindness, which stopped him from his purpose, and restored him to a better estate and condition. In like sort was it with Nabuchadnezzar, who

in

in the loftines of his hart ascending the way of pride, was appointed by God to depart both his kingdome, and the companie of men, and to feed among beasts the space of seuen yers, in which time he was so afflicted, that his haire and nailes were disfigured; and his heaviness was so much, that in the ende he ceased from his proud waies; and most humbly and deuoutly acknowledged the omnipotencie of God, and attributed all glorie to him with hartie thanks. Did not the prophet David acknowledge the like effect of affliction, when he said; It is good for me that I haue beene afflicted, that I may learne thy statutes?

Daniel. 4

Psal. 119.

Fiftly and last of all, Affliction is taken for a refreshing and restoring of mans corruptible nature, which being not onely loaden with many lothsome varieties and vncertaine felicities, but also cut off from the assurance of his possibilities, by a speedie preuenting death following his heeles step by step, doth euen reuiue and cherish himselfe in the bathes of a sweete crosse, which doth in many men rather stir a strength than prouoke a weakenes; procure a comfort than assure a sorowe, to the full quickning of a soule halfe dead: as appeared by Paul when he said: God forbid that I should reioice but in the crosse of Christ Iesus, wherby the world is crucified vnto me, and I vnto the world. And as it is said in the Psalme; Blessed is the man whose strength is in thee, & in whose hart are thy waies, which going through the vale of miserie

Restoring
of nature

Psal. 84.5

miserie vse it for a well. In which words as we find how notably the people of god accepted their misery, in the which they seemed to be refreshed after they had been perswaded that it came from God to try them: euen so in our selues being approued after a litell abatement of our bad inclination, there followeth immediately a great refreshing of our mindes, as if we had shaken of a most heauie and intollerable burthen. Of which refreshed estate our Saviour Christ speaketh, when he saith: Come vnto me all yee that be heavy laden, I will refresh you. And therefore is it that Peter saith: Let them which suffer according to the wil of God commit their souls to him in wel-doing, as vnto a faithful creator. Which vndoubtedly will not suffer such a ward committed to his charge either to perish, or to be taken away, but to be preserved for the possession of the inheritance prepared for him, who in the meane time is to be cherished & comforted untill his time of deliuey and discharge. Thus much for the first part which hath (according to the measure of my poore discretion) expessed the fulnes of Affliction.

Secondly we are to consider how that Affliction is commended.

THe difference betwixt a godly and an ungodly life is commonly seene, valued, and exercised by the outward qualities and dispositions in mans life, which doe expresse wholly the condi-

condition and estate of the inwarde man, as
 for example, the felicitie and pleasure of this
 world being affected & entertained of any man,
 doth wholly surprize him with such a delite, that
 the same delite breedeth not onely many world-
 ly and carnall offences, but also doth make him
 so blind that oftentimes he seeth not the maiesty
 and goodnes of God: As Saint Paul saith; The
 naturall man perceiueth not those things that
 are of God. So on the other side man being re-
 strained and stopped from those delites do make
 him with the clearer eie sight to behold and with
 better feeling to desire the excellencie of Gods
 goodnes, as David did who after his persecuti-
 on said; Euen as the hart desireth the water
 brookes, so doth my soule thirst after thee O
 Lord. For which occasions sake as the world for
 his allurements and enticements (prouoking &
 tempting man vnto euill) is condemned in the
 whole Scripture, euen so affliction and tribula-
 tion (for as much as it is a meane to suppress
 worldly affections, and the better to behold the
 goodnes of God) is commended, as a most excel-
 lent prouoker of a godly appetite, and maintai-
 ner of a heauenly and christian digestion: As ap-
 pæreth by the commendation of the Macedoni-
 ans vttered by Saint Paul in these words; We
 do you also to wit brethren of the grace of
 God bestowed vpon the Churches of Mace-
 donia, bicause in great triall of affliction their
 ioy abounded, and their most extreme pouer-
 tie abounded vnto their rich liberalitie, for to
 their

Pla. 42, 1.

2 Cor. 8, 1

A Sermon of affliction.

their power (I beare them record) and beyond
 their power they were willing: expresseing far-
 der in the Chapter many godly dispositions and
 vertues in the Macedonians which they had re-
 ceived, even from the schoolmaster of affliction,
 and therfore is it that Saint Paul setting forth
 Tim. 3, 12. a godly life in commendation saith; All that will
 live godly in Christ Iesu shall suffer persecuti-
 on. And likewise our Saviour Christ, not onely
 commendings, but cherefully rewarding tribu-
 lation saith; Att. 5, 10. Blessed are they which suffer per-
 secution for righteousnesse sake, for theirs is
 the kingdome of heaven.

Wherefore now, such as in deede do thzoughly
 looke into affliction, and behold the necessitie
 thereof, how that it doth manifest vnto vs both
 our secrete and our open sinne, and that with a
 mind and desire of amendement, procuring vn-
 to vs (by the same amendement) as wel quietnes
 of conscience, as also a blessed reward from God:
 It cannot bee but we must needes commend so
 excellent an exercise, and chastisement of our
 bodies, that shall so curry vs as that in the ende
 we be shaped to a fruitfull life. Nowbeit, herein
 I do not so much commend it, as though it
 were the onely meane to bring vs to God, exclu-
 ding thereby the benefite of Christs passion, or
 the preheminence of our faith which worketh
 al in all that tendeth to a good perfection: but ac-
 cording to the qualitie of the patient which shall
 beare this affliction, so is the commendation
 thereof. If it be laid on the godly it worketh pa-
 tience,

A Sermon of affliction.

tiencie, strengthneth faith, cutteth off worldly affections & confirmeth the conscience : but if it be inflicted on the wicked & evil men, it is done to call them home, to open their eyes, to worke a feare in them & a lothsomnes to offend, according to that saying; *Oderunt peccare mali formidine pena* : The wicked shun sin for feare of punishment. So that alwaies in respect of his secondary meane in doing good it is commendable.

Affliction
the wicked

Thirdly, we are to consider that Affliction is commanded.

Now because we shall not onely affect that thing which is commendable in the life of man tending to the bettering of his estate, but also be attentive and carefull to obserue those things which are commanded in the holie scripture by our Saviour Christ and his Apostles : It is requisite that the greater care be given of all men diligently, as well to consider the benefit or rather the occasion of the thing commanded whereof I haue spoken before, as also to waigh the authoritie of the commander. Our Saviour Iesus Christ himselfe (to whom all power is giuen) saith; If anie man will come after me, let him denie himselfe, and take vp his crosse daily and follow me. In the which words, if we consider the very sense especially of these words; Come after mee, Denie himselfe, and take vp his crosse dailie; they carrie no other meaning, but an arming and preparation

Luk. 9, 23.

tion to affliction, to that ende, as I saide befoze, that the people of God might put off the delight and affection of wickednes, which might saour swæte vnto the flesh, and put on the inwarde feeling of good things, which might taste of the spirite. Now in very truth that delight of the flesh, and desire of the world, which worketh in in a carnall affection, is shaken off with very much ado, yea though tribulation and affliction sticke neuer so fast on the backs of the afflicted. And therefore is it that Saint Barnard saith; *Duri sunt hii sermones*: These words seeme to be very hard, Denie thy selfe, Take vp thy crosse and followe me. But, saith he, if we consider wel with our selues, other words spoken by the same Saviour are more hard; Go yee wicked into euerlasting fire: And euen as the worldlie affection (which moueth sinne to hardnes) can hardly be remoued; so the inward groning and feeling of the spirite (which engendzeth an heauenly cogitation and knowledge) is procured with very much adoe. If I should speake of the full order of a good life required in euery man or woman, I pray you what is it else but affliction (as it were) commanded? As for example, the arts and sciences of handy-crafts men must suffer a long and hard time for instruction; likewise the children; *Quos dura premit custodia matrum*: Whom the hard custodie of the mother keepeth downe. Also the scholler, the seruitor, the courtier, the soldier and al doe passe through stormes befoze they attaine vnto any fulnes of

Barnardus
Luc. 9.

Horac. 1. E-
pist.

A Sermon of affliction.

15

profession, which of necessitie they must doe, or
 else they cannot be experienced: and experience Experien
 is that thing, which perfecteth as well a ciuill,
 as also a spirituall life; and yet a great many
 when they haue passed an hard youth, endured
 many stormes, continued many sharpe daies,
 and are well experienced and skilled in their
 profession, may say with Horace; *Sic mihi tarda*
fluunt ingrataq; tempora, qua spem consiliūq; mo-
rantur agendi gnaniter: My time passeth so slow-
 ly and so coldlie, which doe nothing else but
 put off from day to day both hope and coun-
 sell of well doing. And as touching spirituall
 things (though indeede euery one be specially
 charged to further it) yet in the ende as Saint
 Paul saith; When we haue done al we can we
 are but vnprofitable seruants. And shal not we
 therefore learne diuinitie (the studie wherof is
 long and troublesom to nature) bicause it is ob-
 tained by hardnes, & rewarded with vnprofita-
 blenes? God forbid. We must not only look into
 the commoditie of a suppression of a bad nature,
 which other wise would run headlong into per-
 ditiō, but also we must harken vnto the cōman-
 dement: the Apostle Peter saith; Christ suffred 1. Pet. 2, 21
 for vs, leauing vs an example that we shoulde
 followe his steps. When Paul and Barnabas
 had preached and taught at Antioch and Iconi-
 um, whereas they were persecuted, and Paule
 for his part stoned, insomuch that he was left as
 one dead, yet recouering, and returning to the
 citie, comforted such as they had taught (which
 were

A Sermon of affliction.

16
13. 14. 22. were called disciples) and said vnto them; Wee
must through manie afflictions enter into the
kingdom of God. Likewise the Apostle James
me. 4. 9. saith; Suffer afflictions. And bicause I will not
be too tedious, I wil knit vp this part with this
one example out of the Epistle to the Hebrews
which confirmeth all, the wordes are these:
ebr. 12.
to 10. Wherefore let vs also, seeing that we are com-
passed with so great a cloud of witnesses, cast
away euerie thing that presseth downe, and
the sinne that hangeth so fast on. Let vs runne
with patience the race that is set before vs,
looking vnto Iesus the authour and finisher
of our faith, who for the ioie that was set be-
fore him endured the crosse, and despised the
shame, and is set at the right hande of the
throne of God: consider therefore him that
endured such speaking against of sinners, lest
ye should be wearie and faint in your minds,
yee haue not resisted vnto blood, struiing a-
gainst sinne. And ye haue forgotten the con-
solation, which speaketh vnto you as vnto
children; My sonne, despise not the chaste-
ning of the Lord, neither faint when thou art
rebuked of him. For whom the Lord loueth
he chasteneth, and he scourgeth euerie sonne
that he receiueth. If yee endure chastening,
God offereth himselfe vnto you as vnto sons.
For what sonne is it whom the father chaste-
ned not? If therefore yee be without correc-
tion whereof all are partakers, then are ye ba-
stards and not sonnes, &c. Therefore confi-
dering

A Sermon of affliction.

dering that euen as the ground which lieth void
wareth barren, and is apt to beare bziers, thi-
sles, and wædes; so those creatures that are
left to the bzidle oꝝ will of their owne nature,
ware not onely barren in good things, but also
plentifull in euill things: vpon occasion where-
of it pleaseth the almightie to play the good hus-
bandman with vs, to labour vs, and bring vs to
a fertilitie. Therefore it behoueth every good
Christian to suffer patiently, and he shall beare
fruits plentifully, and be esteemed graciously.
And foꝝ his better contentment, and courage in
animating him to the bearing of a crosse, I will
now declare the operation and fruits of afflic-
tion.

*The fourth obseruation is the operation
and fruites of Affliction.*

AS after the sowing time there commeth an
haruest, and after the phisitions bitter poti-
on followeth a comfoꝛtable health: So after the
sorrowfull stormes of affliction ensueth an hea-
uenly instruction, and a fruitfull comfoꝛt to all
patients which laboꝝ vnder the banner of afflic-
tion. But in truth this haruest, helth, consolati-
on, and fruits that follow affliction are not trac-
table and apparant things, but inward and in-
tellectuall, occupping and enriching the vessell of
knowledge, erecting and comfoꝛting the faint
and feeble soule. Besides that, of a soule desor-
med beast wallowing in the puddle of pleasure
maketh

A Sermon of affliction.

maketh a faire and well shaped creature, apte to yeld fruits not onely consoꝛmable to the stocke (being a chꝛistian man) but also agreeable to the watering which is the holy Ghost. For after the well manuring & watering of a barren ground, as it is the apter for to beare fruite, euen so the good currying and husbandꝛy of affliction wea- ding our naturall man, maketh it not onely the moze apte, but also the moze fruitefull to beare plentie and store of all necessary fruites, namely patience, knowledge of our selues, pardon of our guilt, acceptation, & ioy. Euery one of which delectable fruits are expꝛess in the holy scripture, as I will oꝛderly declare, and first of patience, wherof the Apostle Paul maketh mention say- ing; We reioice in tribulations, knowing that tribulation bringeth foorth patience, and pa- tience experience, and experience hope, &c. Secondly it is a meane the better to loke into our selues, and with a deepe consideration to know our selues: As Hemingius saith; *Aduersitas te peccati memorem facit.* Aduersitie maketh thee mindfull of thy sin. And for that occasion was it that the Prophet Dauid said; *Bonum est mihi quod humiliasti me domine.* It is good for me O Lord that thou hast brought me lowe.

Thirdly it is a certificate to assure vs of our free discharge from condemnation, which is a most notable ease and quietnes to our minds, to deliuer vs from despaire and from the affection of the world, wherof Saint Paul maketh men- tion saying; When we are iudged we are cha- stened

the fruits
of tribula-
tion.
patience.

rom. 5. 3.

lowe our
sins.

psal. 119.

discharge
from condem-
nation.

col. 11. 32

stened of the Lord, bicause we should not be condemned with the world.

Fourthly it is a token of our acceptation and worthines, that by the triall thereof we might be the better assured and perswaded of our heavenly mansion: As the Apostle Paul saith; We our selues reioice of you in the Churches of God, bicause of your patience and faith in all your persecutions and tribulations that yee suffer, which is a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God for the which ye also suffer.

Acceptation and worthine

2. Theſ. 4.

Fiftly it is the key and entrance to a spiritual ioy, whereof the first tast shalbe in this present life, by the deep feeling and looking into that thing which is the goale and marke whereunto we all must runne, and the palme and crowne which we all shall gaine thereby, which partly consisteth in the triall of faith: as Saint James saith; My Brethren count it exceeding ioy when ye fall into diuers tentations, knowing that the trieng of your faith bringeth forth patience, and let patience haue hir perfect worke, that ye may be perfect and entire lacking nothing. And partly we are to reioice bicause we are both reputed among the children of God, and also annexed vnto Christ: As saith the Apostle Peter; Deerey beloued, thinke it not strange concerning the fierie triall, which is among you to prooue you, as though some strange thing were come vnto you. But reioice in

Ioy.

Triall of faith.
Iam. 1, 2, 3.

Annexed to Christ.

1. Pet. 4, 12, 13.

A Sermon of affliction.

inasmuch as ye are partakers of Christs sufferings, that when his glory shal appeere ye may be glad and reioice. But chiefly we are to reioice in afflictions, bicause we are assured that if they be both tried & measured by faith, (and not by the ordinary yelding of the world) they will bring forth in the end the full reward and assurance of ioy: as the Prophet Dauid saith; He that soweth in teares shall reape in ioy. And as the Prophet Esay saith; O thou afflicted and tossed with tempest, that hast no comforte, behold, I will lay in thy stones with the carbuncle, and lay thy foundation with sapphires, and I will make thy window of emeraudes, and thy gates shining stones, and all thy borders of pleasant stones. And all thy children shalbe taught of the Lord, and much peace shalbe to thy children. In righteousnesse shalt thou be established, and be far from oppressi-
 on, for thou shalt not feare it: and from feare, for it shall not come neere thee: Behold, the enemy shall gather him selfe, but without me. Whosoever shall gather him selfe in thee, against thee, shal fall. **A most comfortable words,**
A swete reward to the faithfull afflicted, the hart of man can not desire a greater reward, nor a sweter solace than these so great & manifold benefits, proceeding from so good, mercifull, and sufficient a God, as neuer faileth in his promise nor faileth in our distress, nor yet to beautifie vs though we deserue it not in our deformed nature. I omit to interpret hereupon, or to per-

al. 126.

ai. 54,
rl. 11, &c.

made

A Sermon of affliction.

21

swade herefrom, for the words them selues can
 moue all reasonable creatures (that haue any
 desire of christian feeling) vnto a most comforta-
 ble contentation and a firme settling in peace:
 And so will knit by the full knot of mine opini-
 on touching the fruites of christian affliction to
 the consideration of christian hearers, which
 by gods working spirit wil dayly enlarge more
 in the harts of his people, than by words can be
 deliuered from a preachers lips. Now, euen as
 this christian affliction in some, (namely in the
 children of God) worketh many good and com-
 fortable fruites, so in some (that is in the wicked
 and reprobate) it worketh and bringeth forth o-
 ther fruites; namely hardnes of hart, desperati-
 on, confusion, rebellion, and gnawing of consci-
 ence, as was found in Saul, in Caine, in Judas,
 in Balthasar, and in many of the Israelites, as
 appeareth in Ezechiell the Prophet: against
 whom the Lord thundred aswell his heauie
 wrathe, as also vpon whom the Lord laid his
 heauie burthen: but they neuer repented, they
 neuer turned again, but perseuered enen to the
 goale of their ouerthrowe, and waie the price of
 their iniquities. So that as the tree is knowen
 by his fruite, euen so is the christian and the re-
 probate discerned the one from the other, by the
 apparant fruites, and shewes of their passions:
 and euen as the ballance trieth the full waight
 of euery thing, euen so doth tribulation approue
 the children of God by their godly fruites of pati-
 ence, humilitie, knowledge, pardon, allowance,

Christian
affliction.

The fruites
of affliction
in the re-
probate.

Ezech. 2.

A Christian
discerned
from a re-
probate.

Fruites of
the elect.

A Sermon of affliction.

ruits of
fideles.

and ioy : and the impes of sathan by their hardnes of hart (which can entertaine no springing roote) by their desperation (which is voide both of faith and also of hope) by confusion (which is a token that God hath forsaken such vnprofitable stocks) by rebellion (which is a manifest shew of discontentment and disobedience) and by the gnawing of conscience (which proueth that these men sauozeth the beginnings of hell fire.) The Lord of his mercy giue vs eies to see, eares to heare, and harts to feele, euen for his anointed sake, Amen.

The afflicted parts in man.

5. Obseru.

WE haue passed ouer many obseruations heretofore touching the report of affliction, now we are come to the very arriuall whereon the same lighteth : beseeching every good and reasonable traoueller to consider with himselfe as well the things already spoken, as those things which shall be spoken, and the indifferent conference shal easily behold the main matter ; namely, that affliction in general lighteth either on the body or mind of man, and on which part soeuer it happeneth, it encumbereth the whole estate of man. Wherefore that the whole may the better be surueied, I purpose to lay it downe in parts. And first I will begin with the affliction of the bodie, which if it were found or verified but euen in one bodie, or in one nation, were a thing casuall ; but bicause

Two paf-
fine parts,
vz. bodie &
minde.

Affliction
of bodie.

the

the whole estate of man, and euery man (none excepted) is subiect to one crosse or other, as long as he liueth in this present world harbouring sinne; we must needes confesse our selues both miserable and also slauiſh, for both our life which is inclined to sinne and wickednes, and our seate compassed with a most cursed worlde can affoord none other. And therefore is it that the holy man Job saith; Man that is borne of a woman is of short continuance, and full of trouble: he shooteth forth as a flower, and is cut downe: hee vanisheth also as a shadowe, and continueth not. The very life of man in what state soeuer he standeth, doth calender no lesse as well in the prime, as also in the full and wane of his time, running a long, weary, lothsome, and carefull iourney: insomuch that it is said, that the same life is called in Latine *Vita*, *Vita*. which some learned do Etymologize, *Viataesa*, A wearie waie. And to say the truth, euen in the middest of his best delites and pleasures, there is found in a maner nothing but toile and care, and when he hath retained an affection or desire in that thing which he hath a long time desired or looked for, the same being obtained, he immediately surfeitteth, and lotheth: as Horace saith; *Diruit, adificat, mutat quadrata rotundis*: He plucketh downe, and setteth vp, changeth square things into round: so that there is neither stay nor hold in any of his delites or pleasures. Besides all this, the manifold chances and changes, depriuations, and losses, oppressi-

Iob. 14, 1, 2.

Vita.

ons and torments, which happen to man in ge-
 nerall, expresse no lesse than a life laden with
 teares, and therefore is it that among the He-
 breswes man is called Enoth, which cometh
 from the radicall Anath, which signifieth to sor-
 rowe, or to be grieved. The prophet David
 saith; Mah enoth: What is man: vsing a most
 excellent Apophoran or subiectum, to consider
 of our selues so deeply, that we finde out what
 we are: namely, such as are subiect to calamitie
 and sorrowe all the daies of our life. Now in
 truth there are other names properly giuen to
 man in the Hebrew tong, as Adam, which de-
 clareth his substance, because it signifieth Red
 earth, or red clay. Also Ish in the Hebrew tong
 signifieth A man, expressing the excellencie of
 his creation preferred before all living crea-
 tures: but this sheweth the substance of man,
 and the excellencie of Gods creation: the other
 which is Enoth, sheweth the generall estate of
 man so long as he liueth in this present world.
 Which estate is expressed diuers waies in va-
 riable calamities, which to sundrie sorts of peo-
 ple happen diuers waies bodily, sometimes
 in aches, sickness, and diseases; sometimes in
 hunger, penurie, and pouertie; sometimes in
 captiuitie; sometimes in banishment; some-
 times in bondage and slavery; sometimes in
 sudden death; and alwaies and every one in
 the confusion of nature, and assurance of death,
 as the whole course of mens life and age ran-
 truly testifie. And for particular example of eu-

Josh.

al. 8. 4.

Adam.

h.

bodilie af-
 flictions.

A Sermon of affliction.

ry one of those afflictions, if we looke into them, and run them ouer againe: and namely first for diseases in mans bodie, if we looke fully into the substance of nature, and would faine knowe what it is, we shall plainly see that it is nothing else but a nurserie of diseases. Disease Where it not that many a man bleth the helpe of the learned physician, dieteth himselfe, laboureth and exerciseth his bodie, maketh choise of wholesome things best agreeable to his nature, surely man would vtterly decay. For we see that (notwithstanding these good meanes) yet so strong is the inclination of nature to giue intertainment to diseases, that many a one is laden and charged with palsies, feuers, dropies, gotwt, pleurisies, consumptions, headach, toothach, and a great manie mo, whereof the present world filleth vp the whole number moze to our daily biew, than to our numerall account.

As for hunger, penury, and pouertie, whose miseries cannot be expzessed by an imaginarie or phantastickall mind, surely, surely, there is no doubt but the calamitie is great, yea, so great as we may easily gather by the coniecture of the value and sweetenes of our life, for if our life be sweete vnto vs (as in deede it is vnto vs all in generall) than (alas) how sower is that vnto vs which hindereth and cutteth off that sweet life, a great many seeth it not bicause they feele it not: But if the full did but once consider the estate of the emptie, and measure it by the sweetness of life, they would know it: but I will say nothing

A Sermon of affliction.

nothing thereof, it is as improfitable, as it is
 impertinent, and therefore as good to be silent
 as to speake and neuer the heere. It seemeth
 that Paul in his time felt this misery, when he
 said : Vnto this houre we both hunger and
 thirst, and are naked and are buffeted, & haue
 no certaine dwelling place : And labor with
 our owne hands. We are reuiled, and yet we
 blesse, we are persecuted and suffer it. But the
 very pricke thereof in deede is apparant in those
 which pine away, hang downe their heads, are
 feeble and scarce able to goe, which are forced a-
 gainst their owne consciences and wilts to beg,
 which in their able and sufficient estate would
 so shame to doe, as no gods should procure them
 thereunto. But such is the force of extreame po-
 uertie and hunger, to cause a valiant minded
 man to stoop saile to necessitie, & to breake the
 limits and bonds both of honoꝝ, order, manhood
 & nature, to yeelde vnto the slavery of a begging
 and destitute life ; as appeared in Belisarius,
 who was a valiant captaine and highest in re-
 putation vnder Iustinian the emperoꝝ : When
 his aduersaries had spoyled him of all his goods,
 and put out both his eies, and left him in a most
 lamentable estate in the temple Sophie, he piti-
 fully cried vnto them which passed by ; Good
 people giue a piece of bread vnto him whom
 vertue sometimes aduanced, but now enuie
 hath throwen downe. It seemeth (me thinke)
 aboue al examples of penury and necessitie, that
 the history of Hierusalem passeth, when it was
 besieged

besieged by Titus and Vespasian : wherein we may behold how against all nature and reason, hunger wrought there among the needefull people who gaue a talent for a bushell of corne, did greedily deuour the leather of their bucklers and shoes, did eat the dong of oxen, yea & amongst all (as the history saith) a woman being pinched with so great hunger, was constrained to kill hir owne child (which was against nature) to sustaine the necessitie of nature. A most lamentable history in the which we see that price, reason, and nature doe most disorderly yeld to pinching necessitie. No doubt but the famine of Samaria was very great, and hunger sharply edged the stomacks of the needefull, and good appetite and digestion lost their authority, when an Asses head was so desired of them that it was sold for fourescore pieces of siluer, which some call shekels; and if they were shekels they amounted to six pounds thirteene shillings and foure pence : at the very same time, and among the same Samaritans was there sold a Kab of doues dong, which was a measure of three wine quarts, for five pieces of siluer. No doubt but the affliction and misery of hunger is great, because we see that it hindereth the sweetenes of life, shunneth reason, extinguisheth nature, and disobeyeth all humaine order. God grant that the full bodiees in England may haue such feeling harts to see into it, that it growe not to such a soze, as may prouoke a grieve among the commons, or a punishment from God.

2.king.6.

A Sermon of affliction.

captiuitie.

Another bodily affliction is captiuitie, a torment to some lothsome, to some slanderous, to some chargable, to some deathfull. As the great comfort of mans life standeth in libertie, euen so the greatest care of mans hart consisteth in the captiuitie of his body, for being depriued from his estate, from the company of his friends, from the sweete seate of his dwelling house, from the societie of wife, children, and family, to be conuersant among wicked offenders, in a most odious & vnslauery place, eating the bread of care, and drinking the drinke of sorrow, in hard and lothsome lodgings, and (which is most carefull) in the doubt of life: Alas, what greater calamitie? insomuch that we see they are not altogether transgressors which doe possesse this miserable estate, nor yet the basest or meaner sort, but sometimes the guiltles, the innocent, the noble, the prince, the king, the emperor, &c. as appeared by Ioseph, John Baptist, and almost all the Apostles, by many of the kings of Israel and the kings of Iuda. The great ioy that the children of Israel had in their libertie and deliuerance from Babilon when they said; The Lord hath doone great things for vs whereof we reioice: Doth shew how great their sorrow was in their captiuitie, for commonly two contrarie things doe measure the value of them selues, the deliuerance from an exceeding sorrow is seen by the shew of an exceeding ioy.

Ecclesiastes 126.3.

The captiuitie of Cressus was not so grievous vnto him, because he was adiudged and like to be

A SERMON OF AFFLICTION.

be burned to death, as it was to see his royal fall from a king to a captive; from his high renowne, to his aduersaries iudiciall and tormenting hand; from his peaceable pallace, to a painfull prison; which to a king whose seate standeth in libertie is a most heauy and græuous torture, but much more is the torment to a meane man, who can neither stand vpon helpe, nor hope for succor, nor sustenance.

Another corporall affliction is Banishment, Banish-
ment. that is when a man is not onely thrust from the swæte sauor of his native soile, but also from the comfortable societie of friends, also from the sauor of his soueraigne, and from the felicity of his possessions, no doubt but the anguish is great, as appered by Duid when he said in his exile;

*En ego non paucis quondam munitus amicis,
Dum flauit velis aura secunda meis:
Nunc fera nymboso tumuerunt aquora vento,
In medijs lacera puppe relinquer aquis.*

Behold of late (saith Duid) I was garded, not with a small companie of friends, so long as the pleasant winde serued my sailes: But now sithence the surging seas began to swell, my selfe poore silly wretch am left to a sorrowfull shipwracke amid the swallowing seas.

I measure not a Christian corporall affliction by a pagans iust desert, but rather his calamitie by his græuous report. Assuring further, that if a man in his necessarie affaires being far frō his
F
countrie,

countrie, and hath scope to returne, be græued in minde vntill his full returne : I thinke that greater is his græse, who being exiled indæde (notwithstanding his hartie desire and native loue) cannot returne. Most miserable n o doubt was the lamentable exile of Nabuchadnezzar, who being put from his kingdome, countrie, houses, & friends, was forced seven yæres to be conuersant among brute beasts, & to be fed with base and vnnatural sustenance, vntil his manlie shape was quite disfigured : his great thankfulness and knowledge, ioy and comfort in his restitution, manifested that he was deliuered from another tormenting hell, and from a most miserable affliction.

Dan. 4.

Bondage.

Another bodily affliction is bondage or slaue-
rie, a torment nothing inferiour to the rest, for
asmuch as it is toile in attendance ; a labour
without profit ; a continuall trauell without re-
mission or ease. God promised to Abraham that
his seede should feele the same when he saide ;
Gen. 15, 13. Knowe for a suretie that thy seede shall bee a
stranger in a lande that is not theirs fower
hundred yæres : and shall serue them, and
they shall intreate them euill.

But indæde great is that torment, when an
equall or superiour shall be a slaue or bondman,
seruant or apprentice to his inferiour, or at least
to his equall : bicause he loseth the swæte socie-
tie of fellowship, and getteth the sower saluice
of seruitude, the græse of such a commander,
and the stripes of such a punisher (no doubt) doe
pricke

picke the very hart. When Perseus the last king of Macedonie warring against the Romanes was taken prisoner by Paulus Emilius the Consull, such was the necessitie of his yongest sonne (wanting then his fathers helpe) to become the seruant of a blacke smith to sustaine his hungrie life, which was a most greuous estate (no doubt) to descend from a princes court to a smithes forge, and of a kings sonne to become a smithes slaue. In the very like, or rather worse estate were the fower kings which were taken captiues by Sisostris king of Egypt, which were constrained continually to drawe the wagon wherein the same Sisostris most proudly sate, their embalming being so great, and their slauerie greater, moued them (no doubt) to a great pensiuenes, insomuch that one of the same kings partly expressed it by his often looking backe, whereat Sisostris was moued, and demanded why he looked so oftentimes backward: he answered him againe; I measure our heauie hap by the rolling of the wheele.

Anno mundi
di, 3786.

In what most lamentable slauerie were the seuentie kings, whose thombes both of handes and feete were cut off by Adoni-bezek, and gathered crums vnder his table: We haue many such lamentable examples both in the scripture and in the historiographers, which declare most greuously the slauiish estate of many a worthis creature.

Iudg. 1. 7.

Another (though not common yet often appeared) example of a corporall affliction we

Sudden death.

finde, and that is sudden death, the rather to be accounted among the rest to be a great torment, because it doth not onely deprive a man from the benefit of life, but also call him without making his ghostly account, which is most requisite among all Christians, and most dreadfully and fearfully to be trembled of all Christians, as well for the establishing, as also for the clearing of every conscience: forasmuch as we are at no time destitute of the accusation of sinne, from whose sentence we cannot escape without a faithful and penitent hart, and removing our selves from the guilt of sinne, to incorporate our selves into the blessed members of Christ Jesus. I omit the constitution of a well ordered household, and a quiet posteritie which is disquieted by sudden death, which is (no doubt) a great cause of trouble.

sudden
death in
the wicked.

Num. 16, 32

Ester. 7, 8, 9.

I reckon not this affliction amongst the number of conuerts, but rather in the number of Gods iustice: for this sudden death happeneth alwaies to the wicked for some notable offence, whom God hath given over: and because they shall haue no time to do good (not as much as a worldly constitution, as I saide, much lesse as a heavenly prouisiō requireth) they are suddenly taken away, as appeared in Corah, Dathan and Abiram, which were swallowed up in the earth sodenly. Also by wicked Haman, as appeereth in that he was sodenly caried away to the gallows which he had prouided for Mordecai. The like happened to Holophernes. Also to Pharaο and his

his host which were drowned in the red sea, and many other like examples are founde in the scripture of sudden death, from the which I beseech God the king of glozy & preseruer of mans life, deliuer vs, Amen.

The last, the assured, and common affliction that euery body shal be assured to haue and receive is death, which to all men shal hap, but not to all a like, for as Erasmus saith; *Mille modis lathi miseros mors una fatigat*, One death wearieth the afflicted a thousand waies. Some are drowned, some burned, some stoned, some slaine, some strangled, and some perish by diseases: so betwixt the violent death and the natural death, euery man shal assuredly behold and feele the combat betwixt life and death, and most certain it is that death shal haue the upper hand to the confusion and ouerthrowe of nature. When Zeres hauing an infinite multitude of soldiers following him, he looked back and beheld them, not without shedding of many teares, whereof being demanded, said: that within a small computation of yeres not one of all that companie should be left, so fraile is the life of man. When one came to Anaragozas and told him that his sonne was dead, he said: *Scio me mortalem eum genuisse*: My selfe being mortall begat him. What shal I say much as touching death in as much I thinke no man doubteth but that he shal die, of what degree, estimation, or countenance soeuer: our ancetors are a sufficient president, who haue bene cut off by death, notwithstanding

Death is
common

ding all their sufficiency, David, Salomon, Ezechias, Abraham, Noe, Daniel, Job, were great in gods fauor, but not so great as to escape death. Alexander conquered all the world, yet was not able to vanquish death. The childe of Israel in the wilderness did eate Manna, which was the whollome and vncorrupt foode from heauen: yet notwithstanding as our sauior Christ saith; They are dead. And as Hipperius saith; If Christ which sinned not was subiect to death, much more man which alwaies sinneth shalbe assured of death. A thousand examples are extant touching both the perswasion and also assurance of death, which all mankind is assured to receiue within the compasse of a small time, for as the Prophet saith; The daies of our age are threescore yeeres and ten: and though men be so stronge that they come to fourescore yeeres, yet is their strength then but labor and sorrow; so soone passeth it away, and we are gon. Likewise the Apostle James saith; What is your life? It is even a vapor that appeereth for a little time. Now in truth as this last affliction is proper to all men, so is it also a most necessarie and gainefull affliction to all good christians: necessary, because of our rest, happines, and perpetuitie. For in this world we haue no certaine tabernacle nor any assured dwelling that wil yeeld vs a continuance in ioy. It is also gainful as Paul saith; *Mori lucrum*, Death is to me aduantage: because we exchange our corrupti- on for incorruptiō, a sinful world for a righteous heauen,

n. 6.

2. Me.

90. 10.

4. 14.

th ne-
ary and
full.

.1.

A Sermon of affliction.

heaven, a short continuance for a long life, trouble for peace, sorrow for joy, a company of inconstant friends for a multitude of heavenly saints, a short night for a long day. O happy and blessed man to whose remembrance death is neither anguish nor bitterness, but rather an embraced desire, and a continuall expectation. I remember that I haue read amongst the learned, and I take it to be Calvin his words, that the expectation of death is the setting and ordering of a good life : Euen as our sauiour Christ himselfe saith, Watch, to the end that we may be prepared and armed with prayer, and all kind of godly conuersation, not onely to withstand the daily enemy that assaulteth our soule with temptation and prouocation : but also joyfully to receiue and entertaine the swæte captaine, and pay-master of our wages, whose comming is most sure and certaine to all creatures : but of the day, houre, or time, we know not, whether it be in the euen, or at midnight, or at the cocke-crowling, or in the dawning : the Lord therefore of his mercy take away all darknesses and heauines from our soules, that with a willing and watchfull hart we may attend his comming, Amen.

Mark. 13

Mark. 13

The Affliction of the minde.

NOW remaineth that I deliuer vnto you Minde. the second passive part of man which is his minde, in the which also are founde many anguishes,

A Sermon of affliction.

guishes, troubles, and griefes, farre exceeding the former afflictions of the bodie : as appeared by the holy man Job, who said ; As a hireling looketh for the end of his work, so haue I had as an inheritance the moneths of vanitie, and painfull nights haue beene appointed vnto me. And discoursing vpon a great exclamation of his lamentable estate, in the end said ; Therefore I will not spare my mouth, but wil speake in the trouble of my spirite, and muse in the bitternes of my minde.

In very truth the anguish and sorow of the mind in many creatures hath been of such great burden and heauines, that it hath weakened many a bodie, bred many diseases, excluded the sharpnes of wit, crazed the bestell of vnderstanding, and brought many a one to his graue: insomuch that (as I said) when affliction or trouble shall once take possession in the mind of man, greater is that torment than the torment of the bodie. And in truth as there are diuers examples as well in the scriptures, as also in histories, deliuered vnto vs for the knowledge of a troubled minde, so there are diuers occasions amongst people, which do cause the same torture : namely, the losse of any thing that is deere or estimable vnto vs ; the slander of wicked and abominable tongues ; the accusation and burden of a guilty conscience ; and last of all the stripes of a sinful conscience: al which thoroughly examined, will shew vnto vs the full knowledge of an afflicted minde. And bicause it shall be the better
confi.

he occa-
on of a
troubled
minde.

A Sermon of afflictions.

considered, I will particularly run them ouer.

First I will begin with the losse of that Losse.
 which is deere vnto vs whatsoeuer, but especial-
 ly the losse of children, the losse of honoz and e-
 stimation, and the losse of friends : which are
 three of the most greuous losses that can hap-
 pen to man. The losse of children toucheth na-
 ture with such a smart, that the minde hardly
 forgetteth it a long time, and it is so much the
 longer kept and retained, bicause oftentimes
 reason can hardly persuade that minde to a qui-
 etnes and contentment, which is disturbed by
 the smart of nature : then must it needes follow
 that the torment is the greater, where the best
 physician which is reason can nothing mitigate
 or appease it : as appeared by Rabel in Rama ;
 Who in moorning for hir children refused to Ier. 31, 15.
 be comforted bicause they were not. Matt. 2, 18
 Dauids
 child being sicke though bozne in adulterie, yet
 made him immoderate in his affection. I neede
 not lay downe examples heereof, the common
 course of all nature can testifie no lesse.

The losse of honoz and estimation is like-
 wise a most intollerable grieve of minde, especi-
 ally wheras a man is not mightily indued with
 the holy spirit of patience, which can giue vnto
 him a further taste of Gods prouidence, than a
 naturall reason can do : for if that man haue no-
 thing but naturall reason to perswade him to a
 contentment, (which hath cominanded, and
 now is at commandement ; which hath ruled,
 and now is ruled ; which hath releued many,

The losse
 of honor
 and estima-
 tion.

A Sermon of affliction.

and now is releued of many; which hath had abundance, and now is in debt; vnlesse he might see the like generall alteration in all sorts) truly reason would rather set all on fire than quench any part, vnlesse (as I saide) she take hir light from Gods comfortable spirite, as ye may see by the impatiencie of Iobs wife, who would haue had hit husband to curse God for their losse.

Yet I will not say, but that losse of honoz, whereby man is esteemed; losse of goods, whereby man is releued; and debt, whereby man is discredited, are very great & intollerable griefs, if they be waied in the ballance of reason, but if we creepe further into a Christian triall and consideration, then happily we shall finde them to be but the whetting of faith, or the shaking off of a woꝛldlie felicitie, that may bꝛeade many diuelish and wicked inconueniences.

losse of a
end.

But of all losses (me thinke) there is none doth so much touch the hart in grieve, nor shake the minde in soꝛrowe, as the losse of a friend, bicause in him dependeth a mans peaceable estate, in him a man is delighted, comforted, assisted, releued, garded, defended, in what state or condition soeuer he standeth; I say there is no like pꝛice to the estimation of a faithfull friend, no such iewel or pꝛetious gemme, which being lost, What greater losse, what greater græfe? I am perswaded that to euery good mans mind there cannot be a moꝛe intollerable græfe. But yet some losses are greater than some among friends: for if he be lost by death there cannot

cannot almost be a greater losse, bicause there is no hope of his returne : but if he be lost by reason of aduersitie, bicause he saeth thee decayed, & most incurable græfe ! & most hellish toyment ! I protest befoze God I reckon no such miserie vnder the sunne. It is græuous to the Quæne (no doubt) to lose hir true subiect : it is likewise græuous fo: the father to lose an obedient son, and the maister to lose the fidelitie of a good seruant ; but of all losses none is like to the losse of a true and faithfull friend. & Tullie, if Detavian whome thou broughtest vp, or Herennius whose life thou didst saue, had dealt as friendly with thee as thou didst deserue, or had plaid the part of such frinds as they professed, the one had not consented to yeeld thee to Anthony, nor had the other most cruelly & unkindly murdred thee. Being deserved & professed friends, what hart could haue wrought such treason ? Much like to the villany of England, wherein so many that haue bene graciously fauored, accepted, and promoted by hir Maiestie, haue most villanously and doggishly plaid the unkinde rebels, and become practizers of murder. As the prophet David saith ; It was not mine aduersarie that wrought this despite, but thou my familiar friend and acquaintance, which didst eat and drinke, and accompanie with me. & most vile inconstancie, & most horrible villany. Is it possible that a man should be thus translated into a diuell : or that any diuelish practise, or worldly value can make him cracke his fealtie : Why

al. 88, 9.

lai, 63, 16.

doth not the fire sooner lose his heate, or the water his moisture being insensible creatures, rather than man his faithfull regarde of brotherhood: Who ought to be as strongly annexed in the societie of vnitie without gaging, as the water is ioined to his moisture, or the fire to his heate. This troubled king David so greatly that he saith; My sight faileth for very trouble: and what was his trouble euen in the second verse before he sheweth, when hee saith; Thou hast put away mine acquaintance farre from me, and made mee to bee abhorred of them. And in the last verse of the same Psalm he useth the very like words; My louers and friends hast thou put away from me, and hid mine acquaintance out of my sight. Surely, surely, there is no man in the worlde of what estate soeuer he be, and in what ground soeuer he standeth, but shall account a faithfull friend to be the onely pretious iewel of all his treasure. A doubtfull world, a needfull world, a troublesome world dependeth onely in the trust of certaine and faithfull friends. But (alas) the more is our greife of minde, a faithfull friend in these daies may be likened to a Phoenix, which is a rare birde seldome seene: there is no remedie, sith there is so small trust and confidence in man, we must flie vnto God, and do as the comfortles Church did in Elai's time, which said; Doubtles thou art our father, though Abraham be ignorant of vs, and Israell knowe vs not: yet thou, O Lord, art our father, and our redee-

redeemer, thy name is for euer.

Another most græuous care and trouble of mind is slander, and mocking, which are poy- Slander
mocking
sons so venemous, that on whom soeuer they light, many times they wound his whole good name vnto death, especially of the meeke sorte who standing vpon their innocency, are not able with the weak shoulders of their wel tempered and moderate nature, to carry the heauy charge of their most vile and serpentine shot, but shrinking as feeble soules are so dismaide, that they perish in their owne consumption.

The griefe of slander is so great in all slandered persons in deede, as the value and estimation of their good name seeme to be worth; marry I speake it but in the behalfe of the better sort which wil be dainty to offend, and moze dainty to be accused: the rest, as they are not ashamed to offend, so they are not græued to be reported of, for such men are not slandered, (whose sinnes are apparant,) but truely reported. Now, as for the better sort which stand vpon their credit and good name, it is a great griefe and tickling in mind to be slandered, bicause by a slander many men are reiected from the good opinion of men, and many one discredited, manie one prouoked to shame, and many one causeles punished, which inconueniences doe breed great griefe in mans mind: As appeared in Dauid, who (no doubt) was a good man, yet wicked tongues græued him, as appeared by his owne words when he saide; I am a woorme, Psalme
and

and no man, a very scorne of men, and outcast of people : All they that see me, laugh me to scorne, they shoote out their lips, and shake their heads. And as the same Prophet saith in an other place ; *Detrahebant mihi, ego autem orabam*, They slandered me, but I fell to praier.

eter. 4
15.

ckers.

am. 1, 10

ouble of
science.

Saint Peter giueth a good exhortation to such, saying ; If ye be railed vpon for the name of Christ blessed are ye, for the spirite of glorie, and of God resteth vpon you, which on their part is euill spoken of : but on your part is glorified. But let none of you suffer as a murderer, or as a theefe or an euill dooer, or as a busie body in other mens matters. I ioine mocking to slandering, bicause as the mocker and taunter doth not much vary from the slanderer and detrader, bicause both of them worke a like effect by one kind of meanes, namely by a naughty tong : euen so both of them breedeth a like sorow in one mind, which sorow verily is great as appeared by Hannah one of the wiues of Elkanah, when shee was mocked of hir aduersary for hir barrennes, Shee was troubled in hir mind, and praied vnto the Lord and wept sore.

Another great trouble and care of the minde springeth of the accusation and burthen of conscience, which conscience being an inward part of the soule of man hath not onely the feeling and indgement of sinfull and wicked things, but also renouncing and lothing them, is moued and stirred at the burthen and filth of them, in
somuch

so much that notwithstanding our wilts, and
 purposes, doth not onely accuse vs and with-
 stand vs, but also vtterly condemne vs, which
 standing as an equall officer doth so much the
 more torment and trouble vs by how much we
 are the more secret sinfull and inwardly wick-
 ked. Hence is it that Tully saith; *Nolite putare*
quemadmodum in fabulis sapenumero videtis eos, *In Orat. p.
Roscia.*
qui aliquid impiè, sceleratèque commiserunt, agitari,
& perterriti tadis ardentibus: sua quemque frans,
suius terror maxime vexat, suum quemque scelus ex-
agit, amentiaque afficit, sua mala cogitationes con-
scientiaque animi terrent. Ha sunt impijs assidue
domesticaque furia, qua dies noctesque parentum pa-
nas à sceleratissimis filijs repetunt: Thinke not (as
 Poets haue fained) The wicked to be singed
 and scorched with flaming torches, it is our
 owne guile that most doth beguile vs, it is our
 owne wickednes that most doth affright vs, it
 is our owne euill thoughts and wicked con-
 science that doth torment vs, These are the
 continual boosome furies which day and night
 crie for vengauce, and punish the sinnes of
 lewde parents vppon their wicked children.
 Saint Paule sheweth the effect and office of the
 conscience, when he sheweth that their consci-
 ence beareth witness of the thoughts of their
 harts with accusing or excusing. In like sorte
 King Salomon when he had giuen his hart al- *Rom. 2, 15.*
 well to know madnes and foolishnes as wise-
 dome and knowledge, said; I knew also that *Eccles. 1, 1*
 this is a vexation of the spirit.

forfaking
God, and
e posses-
s of Satan
great tor-
ent,

unish-
ment,

Mat. 9.

Mat. 13.

Sal. 38.

The burden and accusation of a guiltie conscience desirous to spewe out filthy and abhominable actions committed in the life of man doth not a litle greeue, molest, & trouble the mind of man, as Tully before in expresse words hath declared, and as the common life of all men doth daily testifie, especially in that conscience which feeleth a forsaking of God, and a possession of Satan with replenishing our temple withall kind of filthy sinne.

For which occasions sake the other and last torment is laid vpon the conscience of man, as a punishment in conscience, a feeling in hart of Gods forsaking, whose absence breedeth a great disquietnes in the conscience of man, in some it worketh a most grieuous horroz, feare, and gnawing, our Sauioz Christ calleth it a worm that dieth not, but liueth to gnawe and fret. Iuuenal saith;

*Enasisse putes quos diri conscia facti,
Mens reddit attonitos? & surdo verbere cedit.*

Can they escape, thinkest thou, whom the conscience of a wicked deede maketh amazed, and whippeth with a secret scourge?

It seemeth that the Prophet Dauid endured many stormes and stings in mind when he said; Thine arrowes sticke fast on me, and thy hand presseth me sore, there is no health in my flesh, bicause of thy displeasure, neither is there any rest in my bones by reason of my sin.

For

For my wickednesses are gone ouer my head,
and are like a sore burden to heauie for me to
beare. As this græse of mind seemeth to be very
burthensome, so also is it very necessary where
by the loue of God might appeere in vs, who
doth expresse his loue (amongst diuers other to-
kens of loue) euen first by a sweet touch of con-
science and mind, that the whole man may dis-
cerne both the matter and also the cause.

Some men notwithstanding the hardnes of
their hart, and the stoutnes of sathan working
in them, yet haue expressed their inward gnaw-
ing conscience (dwelling in any hainous of-
fence) either by a blushing face, or else by a stut-
ting or stammering tong, which are the out-
ward marks of an inward accusation of guilti-
nes, others by concealing and retaining the dis-
ease haue suffered it to corrupt inwardly, and so
to fester which hath so burned & pricked them,
that it hath brought them to a shamefull and
wicked end.

Blushing
stamme-
ring token
of a guilt
conscience

And thus I end the one part of this text
which concerneth afflictio in the whole, in such
sort as my poore talent could deliuer, which be-
ing neuer so much, neuer so græuous and bur-
thensome, yet is nothing to the glozy which shal
be reuealed vnto vs, to the entreaty of which
glozious part I purpose now to enter.

The glory which shall be reuealed.

The second principall part of this text is the
estimation and value of the great glorie
which

A Sermon of affliction.

which shall be reuealed vnto vs, after that we haue passed the sharpe & sorrowfull stormes of this our afflicted life, which being so bitter (as I haue reported befoze) is nothing in respect of the ioy to come. As the runner that forcing his body by a mighty violence endureth traucell, laboꝝ, and sweat, it is accounted the lesse paine in respect of the gainefull game which he getteth at his goales end: Euen so this carefull life is not to be doubtē, neither should it breed dispaire in vs, forasmuch as a most pretious reward of gloꝝy is reserued for vs in the end, which gloꝝie forasmuch as we are not able to comprehend within the compasse of our vnderstanding, I purpose to measure as neere as I can, within the reach of humane capacitie, not without the ministration of Gods word, and for the better feeling of it in our reasons, I will vse this order:

First, I will shew our exchange as well of woꝝldly state as of bodie.

Secondly, that we shall enioy the companie of the righteous.

Thirdly, the very place of ioy.

And last of all the continuance of all these, which is for euer and euer.

And as concerning the first, which is our changeable estate as well of the woꝝld as of our bodies, which in this woꝝlde are most vile, corruptible, sinfull, and damnable: as it is wꝛitten; We be heere but strangers and sojourners, as were all our fathers. But after our departure, as saith the Apostle, we shall haue a building of God.

he parts
of glorie.

1

2

3

4

Paral. 29.

Cor. 5.

A Sermon of affliction.

47

God, an habitation not made with hands, but euerlasting in heauen. And as the same Apostle saith in another place; And now therefore yee Eph. 2, 29 are no more strangers & forreiners, but citizens with the Saints, and of the houlholde of God. So that looke what euill and wickednes, sorowe and calamitie, sickness and death the world yeeldeth, the same is changed into felicitie, comfort, and life euerlasting. In like sort is it with the estate of our bodie, as Saint Paule saith; Our conuersation is in heauen, from Phi. 3, 20, whence also wee looke for the Sauour euen the Lord Iesus Christ: who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euen to subdue all things vnto himselfe. The same Apostle saith in another place; So is the resurrection of the dead: 1. Cor. 15, 42, 43. the bodie is sown in corruption, and is raised in incorruption; it is sown in dishonor, and is raised in glorie; it is sown in weaknes, and is raised in power; it is sown a naturall bodie, and is raised a spirituall bodie. And therefore saith a little after in the same chapter touching the exchange; This corruptible must Verf. 53. put on incorruption, and this mortall must put on immortalitie. For this exchange sake was it that Saint Paule desired to be with Phil. 1. Christ, affirming that to die was gaine vnto him, because he should by exchange better all his estate.

The second effect of glorie which shall be re-

A Sermon of affliction.

uealed vnto vs, is the society, companie and fel-
 lowship of the Saints, which shall seeme to bee
 so ioyfull vnto vs, that looke in what estimation
 in this world we reckon a father, a friend, a pa-
 trone or maister, a benefactor, a companion, or
 fellowe, aboue a stranger, or aboue the vulgar
 sort of people: euen so much aboue them again,
 or rather a great deale moze (according to the
 difference of heauen and earth) shall you finde
 the societie and fellowship of heauenly Saints
 to be. What hart would not wish to see, much
 moze to enioy the fellowship of Abraham, Isa-
 ac, Iacob, and all the godly patriarks and pro-
 phets, with whom our Saniour Christ hath
 promised vs to rest: And as we find in the booke
 of Wisedome; The faithfull are counted a-
 mong the children of God, and their portion
 is among the Saints. Nay who woulde not
 much moze solace and comfort himselte in this
 life, bicause he shall not onely possesse the com-
 panie of all the godly that are gone befoze vs,
 and shall come after, but also the noble, swete,
 and most comfortable company of Iesus Christ
 himselte, who is not our scornfull, but most lo-
 uing brother: The Apostle saith; We shall dwel
 with Christ. And our Saniour himselte saith to
 his Apostles; I go to prepare a place for you,
 and whither I go thither shall ye come. And as
 Saint Iohn saith; We shall followe the lambe
 whither soeuer he goeth. And as he recordeth
 in another place; They shall hunger no more,
 nor thirst any more, neither shall the sunne
 light

e com-
 nie of
 nts.

ap. 5.

ail. 2.

ohn. 14.

cu. 14.

rel. 7.

light on them, neither any heat: for the lamb which is in the middest of the throne shall gouerne them, and shall lead them vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eies. **O** heauenly consolation! What can a hart desire moze? Our blinde flesh neede not to be doubtfull of it, because the word of God hath spoken it, which is an infallible truth. In the Epistle to the Hebrewes we finde these swete words of comfort; Ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiaall Ierusalem, and to the companie of innumerable angels: and to the congregation of the first borne, which are written in heauen, and to God the iudge of all; and to the spirits of iust and perfect men: and to Iesus the Mediator of the new testament, &c. It were great arrogancie and small wisdom, if I should go about to better these words, which are taken out of the word of God, being full of consolation, & of themselves are so plaine, as all vnderstandings may perceiue them to their great comfort.

Hebr. 12.
22, 23, 24

The thirde reuelation of glozie which we shall enioy, is the very place and seate of heauen, which is ordained for our euerlasting tabernacle, and dwelling place, which is described to be most blissefull in many places of the scripture: Esay saith; My people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places. Also the same Prophet saith;

Toifull
place.

Esai. 32, 1

A Sermon of affliction.

u. 65, 17.
n
or. 2, 9.
ath. 17.
uel. 21.
 saith; Loe I will create new heauens, and a new earth, and the former shal not be remembered, nor come into mind: but be ye glad and reioce for euer in the things that I shal create, for behold I will create Ierusalem as a reioycing, and hir people as a ioy. Saint Paul saith; that The things that God hath prepared for them which loue him haue neither beene seene, nor heard, nor can any maner of waies discend into the hart of man: Insomuch that we cannot measure it with all our intellectuall powers, how be it fast is giuen vnto vs by many similitudes in the Scriptures: as if mount Thabor by the vertue of Iesus Christ could make him selfe to shine glozious, and comfortable, in so much that Peter, James, and John, being with him in the company of Moises, and Elias, were inflamed with the loue of the place, and would haue dwelled there, & erected tabernacles for them all. No doubt but the heavenly scituation is much more glozious: or if it were no more glozious than the mount Thabor was, then it were enough, and far beyond the ioy, that euer this transitory world could yeeld to any nation or people. Saint John in the Reuelation doth describe it more familiarly to our capacitie, saying: that Ierusalem (by the which the blessed estate is described) Hath the glory of God which hath no neede of a sunne, for the lambe that is Christ Iesus shineth in it: the foundation, the wals, doores, and streetes thereof

thereof are laid with gold, and sundry pretious stones, signifieng the inestimable glozy of the place, by the rich report which is deliuered to our capacity, to iudge & esteeme of far better & more pretious things, than this world being cursed and sinfull can set forth. The Lord of his mercy make vs all pertakers of the same.

Now forasmuch as the testimonies of these places haue sufficiently shewed the excellent glozy that shall be reuealed to vs, if the same were but the time of our worldly age, that is threescore and ten yeres, or if it were as landlords doe make their estates which in time will weare out, than in deede it were an imperfect ioy, but forasmuch as God hath ordained it to remaine for euer, O how great is the conceit and imagination of that time vnto the Church of God, which shall not only be void of any troublesome or grieuous intermixture, but also shall last for euer and euer: as Daniell saith; *Sancti fulgebunt, &c.* The godlie shall shine as stars in euerlasting blisse. And as Esay the Prophet saith in the name of God; My saluation shall be for euer. And in the same Chapter he saith; Therefore the redeemed of the Lord shall returne, and come with ioy vnto Sion, and euerlasting ioie shall be vpon their head. The Apostle Saint Paule likewise affirmeth; Then shall we which liue and remaine be caught vp with them also in the clouds to meete the Lord in the aire, and so shall we euer be with the Lord.

For euer.

Dan. 12.

Esai. 51, 6.

Ver. 11.

1. The. 4, 1

The

A Sermon of affliction.

The Lord God grant vs this blessed and ioy-
 full eternitie, to rest with him and all the com-
 pany of Saints in heauen for his swēte sonne
 Iesus Chyist his sake, to whom with the
 Father and the holy Ghost be all
 glory, honoz, dominion and
 power, fo: euer and
 euer, Amen.

* *
 *

F I N I S.



